

The Friends' Review.

A Religious, Literary and Miscellaneous Journal.

VOL. XLIII.

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The Friends' Review.

VOL. XLIII.

PHILADELPHIA, FOURTH MONTH 10, 1890.

No. 37.

For Friends' Review.

THE SPIRIT OF TRUE WORSHIP.

The inquiry raised in the editorial columns of the *Friends' Review* (issue of Ninth month 12th, 1889), in relation to the methods adopted by some Friends in conducting meetings for religious worship, has seriously engaged my attention, indeed it has been a matter of much concern upon my mind for several years.

The custom followed in many Friends' meetings at the present time, on First-days, and other days, of reading portions, or texts from the Bible, following such reading with lengthy and wordy elaboration, and other promiscuous vocal exercises, to an extent which may occupy nearly all of the time of the meeting, is to my mind, a serious retrogression from that high form of worship, which we as Friends profess to engage in, when assembled in a religious meeting.

When we neglect our seasons of silent and prayerful waiting before the Lord in our solemn assemblies, earnestly desiring to know His will concerning us, and substitute therefor services as many believe of our own arrangement, we suffer a loss of that spiritual endowment which it is our privilege to enjoy individually, while I believe it tends to denominational weakness rather than strength.

That a set formalism did exist among Friends a generation ago, that usurped in some degree a live spiritual worship, there is little doubt, and yet during that period there were many who stood "valiant for the truth," and devoted servants of God preached "the Gospel" with spirit and convincing power.

That the present state of things is to some extent a reaction from the former condition of our Society I also believe, and while the body of Friends has come to regard what may be termed non-essentials as of little importance, and has generally come to recognize more freely the essential truths and spirit of our profession, there are many who do not seem satisfied to rest here, but tacitly imply, and sometimes even openly declare that the forms of Quakerism are a failure, and seek to sweep away every vestige of a Divinely approved and time-honored method of worship, and have endeavored to substitute therefor the methods of other churches whose profession (we believe) is far less spiritual than ours.

That many Friends of this class are sincere and earnest we cannot doubt, and I trust we shall always deal with such in true Christian tenderness; but I greatly fear that their zeal is not according to knowledge.

They declare the will of God concerning the Church to be only in the line of

their teaching, and with an "artless disregard" for the convictions and opinions of others, maintain that their views are in harmony with the teaching and practice of our early Friends.

There is, perhaps, a measurable degree of unity among Friends in holding to the spiritual signification of baptism and communion; also upon our testimony against war, against taking and administering oaths, and against the evils of intemperance.

But it is upon the vital issue of Divine worship that I desire to dwell:—of appearing individually before the Lord in our collective capacity, devoutly, prayerfully and watchfully to wait upon Him, and to listen attentively to the "still small voice that teaches as never man taught," until we may be constrained in the ability that God giveth, to speak in the assemblies of the people, giving forth the Divine message with the fervor and unction of a Divinely anointed ministry. It is such that we profess, and when we so far abandon the spiritual worship of our profession as to adopt secular preaching, or any order of service of man's arrangement, then is the Quaker's faith as Quakerism worthless and unworthy of the name.

I would not be understood as condemning Bible instruction, Scriptural teaching, or even a pious service of song. These are all good in their places. "These ought ye to have done, and not to leave the other undone."

While we believe that "all Scripture is given by inspiration of God" and should be our constant study, we should ever remember that it is only as our minds are brought under the influence of that Spirit that gave forth the Scriptures of truth, "that they are able to make us wise unto salvation."

The reading of the Bible, and the singing of hymns as religious exercises in our meetings for worship, appeal more directly to the intellectual and emotional qualities of our nature, and while they may sometimes serve to bring the mind into a worshipful attitude, they can never take the place of that earnest, living worship, that devout, prayerful, listening attitude of each individual worshipper before God, the personal offering of each one for one, before our only acknowledged Head, our Great High Priest.

Vocal utterances growing out of this service are burning words, which are as "living coals from off the holy altar."

It is this worship that we as a people have always professed. It is this worship that has challenged the respect and admiration of many of the great theological lights of the present age, and in fact of every age since the rise of Quakerism. It is this worship that has been declared to be in form and in spirit "deeper, richer,

broader, and while simple, yet more comprehensive than that professed by any other religious denomination;" and while many dear Friends in their zeal to do good urge the adoption of other forms, which are sometimes spoken of as improved or "aggressive," they do not seem to realize that Quakerism in its purity is still the highest and most advanced form of worship known to Christendom.

It is in the last decade that advanced thought in other churches has come to catch a glimpse of the true spirit of the Quaker's faith, as manifested in his distinctive form of worship; and it seems to me to be a glorious legacy handed down to us by the fathers of our faith, by which it becomes our blessed privilege as a religious people to lead the church of an enlightened Christianity up to the high plane of our profession.

"Be still and know that I am God," will realize in our meetings for worship the living presence of Him "who teaches His people Himself," and when under the weight and solemnity of such a spiritual covering, which may precede or follow vocal utterances, a service of song should be by the same authority, and uttered in the same spirit as the most devout prayer; and I have no doubt that such may be quite as acceptable worship. But we should not expect a concert of voices to utter the same song any more than we should expect a dozen voices to join in the utterances of the same vocal prayer; and at a time of such deep spiritual baptism the sudden bursting forth of congregational singing, or an immediate return to any of the lighter and more superficial forms of worship, seems almost like sacrilege.

The effort to revive an interest in our Society by departing from our professed and long established methods, and by introducing others of a so-called progressive nature, has not, so far as I have observed, secured the results that have professedly been sought for by those who have encouraged it. It is claimed by some that this movement is intended to interest and hold our young people, and yet it is a remarkable fact, that quite as many young Friends as of the older express a decided dissatisfaction with this departure, as they term it, and even reproach Friends for forsaking their time-honored principles.

The outward formalism referred to in the opening of this article has largely disappeared, and I think Friends generally unite in rejoicing that such is the case. Just so far as Friends have been enabled to discard such, without disturbing their peace of mind, it is well. We would not wish it back. But not so in regard to the principle underlying the true worship of our profession. This is an essential form; yea, even more. It is an eternal truth,

that may not be lightly esteemed, nor laid aside because some may think that while habits and fashions change, the essential spirit of worship may change.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth," is as true now as on the day that it was spoken to the woman of Samaria by our blessed Lord and Saviour.

I sincerely believe that if one-half the effort had been put forth to revive the spirituality of our worship on the true line of our profession that has been exercised to establish other forms, our meetings would have attained a much higher standard in spirit and practice than at present appears. I also believe that our membership would have increased, that our young Friends would have been retained, and that our individual members would have been much more loyal to the faith than now.

We sometimes hear the expression, "We need not concern ourselves so much about the state of Society—God is able to take care of His own." True. We meekly and reverently acknowledge the fact; but are we sure He does not require our service as instruments to do His will? Have we always been faithful to our convictions in this matter?

LEBBEUS HILL

Lynn, Mass., Third month, 1890.

For Friends' Review.

CORRECTION OF MISTAKES.

It is recorded in the Book of Matthew concerning the teaching of our Saviour, that early in His ministry He questioned the people on this wise: "Whereunto shall I liken this generation?" Himself, in answer to the question, said, "It is like unto children sitting in the markets and calling unto their fellows and saying, we have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." This discourse closed with saying, "But wisdom is justified of her children." Who now, in this age of the world, will undertake to correct present mistakes? "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

The young in years, without an experience of both past and present, should they undertake to correct mistakes in older persons, would doubtless fail. "To err is human." The world of mankind furnishes proof of error in judgment that ought not to exist. From whence is its origin? and wherefore its continuance? The Supreme, the Infinite, who sees the end from the beginning, even He who from everlasting to everlasting is God, He hath said, "I am the first and the last, the Alpha and Omega, the beginning and the end." Do not the many mistakes which occur bear evidence of a departure from the true and living God? A forgetfulness of His power and His sovereignty to rule and to reign over all? In the beginning a great mistake was made by man (created a free agent) when he disobeyed God in

yielding to the voice of a subtle tempter. Let us take note of the changed condition of man in consequence of sin. Pure when first coming from the hands of his Creator, having no other mind than what was God-given, man was perfectly happy; having perfect confidence in God and God in him. Alas, how great was the mistake when, yielding to the tempter's voice, Adam fell!

Fell from what? From a state wherein he was capable of holding communion with the Creator, his Maker and his God. But Divine goodness was not at an end. Adam, though alienated from God by transgression, yet was an object of His compassion. Though "righteousness and truth forsook the earth and fled to heaven from whence they came, Mercy stood by the poor delinquent and found a ransom." A ransom in a promised Saviour to redeem the world from sin "to finish transgression, and to bring in everlasting righteousness." Even good people are sometimes wilful and will not be saved in God's way, but had rather be saved in their own way—looking upon their works as good, and like those represented in our Lord's parable, they begin to say: "we have eaten and drunk in thy presence, and thou hast taught in our streets." All these profess to rejoice continually, repeating, "Praise God, Praise God," thanking Him in their prayers oft repeated, while observers would say: For what this great demonstration of goodness echoing in our midst? The works of the Lord praise Him and not another's. The humble in heart rejoice that the Almighty is all-sufficient in Himself. He can work His own works either with or without human instrumentality. Let us not forget our finite condition and that to us the language of the Apostle applies: "If any man think that he knoweth anything—he knoweth nothing as he ought to know." It is by sound Christian culture that we can honestly expect to grow in grace, and under the genial influence of the "Sun of righteousness become of the number that shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

P. R. GIFFORD.

Providence, Third mo. 6th, 1890.

IN ROUND NUMBERS, it may fairly be said that about 100,000 species of phænogamous flowering plants are in the hands of botanists. The five largest orders, as well for genera as for species, are the following, and in this rank: Compositæ, Leguminosæ, Orchidæ, Rubiacæ, Gramineæ. The high standing of the orchid family in the list will be a surprise to many. Linnæus knew only a hundred species; five thousand is now a moderate estimate—about half as many as there are of Compositæ, which hold to their proportion of one tenth of the whole. In both families every country and district is largely peculiar in its species and types. The far greater prominence of Compositæ over orchids is owing to the vast number of individuals in the former, their paucity in the latter.

RECENT PUBLICATIONS.

The Autobiography of George Fox. From His Journal. Edited by HENRY STANLEY NEWMAN. Second Edition. London: S. W. Partridge & Co.; Leominster: The Orphans' Printing Press. Pp. 422.

We have received a copy of this second edition from Friends' Book and Tract Committee, 56 Lafayette Place, New York; by which Committee an excellent service is being rendered in promoting the circulation of valuable Friends' books.

The volume before us is in every way an attractive one. It may well have many readers outside of as well as within the Society of Friends.

Omission has been made by the editor of "many of the epistles to magistrates and others, and portions of his sermons that involved repetition of the same thought." Perhaps this may have been worth while in order to make the book as readable as possible; otherwise it is to be regretted. Those who desire to know George Fox and the origination of Quakerism fully, will prefer to read the Journal without any omissions.

H. Stanley Newman has furnished, in his Preface, an able and interesting essay upon the character and work of George Fox, and his relation to the times in which he lived. No inclination appears, in this Preface, to exaggerate Fox's individual eminence or that of his religious experience and mission in the world. Rather, there seems to us to be some tendency towards minimizing these. "To call a man a prophet," H. S. Newman writes, "and therefore set him on a pedestal of isolation, deprives us of many of the most valuable lessons of his life. Every man forms a unit in the warp and woof of the social fabric in which he moves. He influences the future, and is influenced by the past. These 'openings' of George Fox were floating in solution in the religious thought of the day, and he crystallized them in the Society of Friends."

Here we recognize a *trend* of thought similar to that of the late Robert Barclay, in his "Inner Life of the Religious Societies of the Commonwealth." H. S. Newman goes on to cite from "Gangroena," a publication issued in 1646, evidence that most of George Fox's testimonies were already maintained by "dissenters" scattered about in Great Britain. Barclay holds that George Fox *derived* them largely from the Baptists and others. We do not believe this; Fox's own account of it is different. He occupied but little time (of which he tells us in his Journal) in inquiring of others what was the true way of life. More often he "took his Bible and sat in hollow trees and lonesome places," until Christ Himself "spoke to his condition."

There is a good deal of practical consequence in this question. Our reading of the lives of early and later Friends has given the conviction that the same Spirit

"opened," by "a new revelation of the old Truth," many things to a number of individuals, quite apart from each other, who were afterwards drawn together so as to form a united body. This is not the same thing as seizing things "floating in the theological atmosphere," or in solution, around one or a few reformers. Inspiration may be of two kinds: that of sanctification and regeneration of character, and that of revelation and perceptible guidance in action. All who have any right to claim the name of Christians must, as teachers of all denominations do, admit the former. The latter is recognized by a few, here and there, in all the denominations; but it was a cardinal principle with Fox, Penn, Barclay, and Penington, and has been accepted as such, characteristically, by the Society of Friends. Infallibility of men or of the body is not involved in this, as men are known to be truly "earthen vessels;" but, on the other hand, mysticism does not at all necessarily attach to it. Fanaticism has been rare amongst Friends. Those ministers who have most fully exemplified dependence on the immediate guidance of the Spirit for the substance, time and place of their preaching, have mostly "spoken forth the words of truth and soberness."

Our remarks on this point come from no disposition to be critical. But, among the great overturnings of the present time among Friends, when new things are so freely accepted in many places, it is certainly of great consequence to discriminate what is essential from that which is transitory, mutable, and subordinate. Of an essential character seems to us the testimony, that the Holy Spirit teaches as well as sanctifies; and that, wide as may be the sphere of Christian work and Christian teaching, under a simple impulse to "do what thy hand findeth to do with thy might," yet there is also a sphere of special qualification and guidance in ministry, to which George Fox's words, "the Lord opened to me," "the word of the Lord came to me," and other like expressions, are entirely appropriate. If this were not so, if the Holy Spirit were believed to give only a change of heart and a general enlightenment of the understanding, all other expectation being mysticism, there were no place for "waiting upon the Lord" in our meetings; no place, indeed, for the existence of the Society of Friends: whose ideal, from George Fox down, has been, that of a church with but one living and governing Head, our Lord Jesus Christ.

We conclude by citing the following excellent closing words from Henry Stanley Newman's Preface: "An ancient historian observed that 'a kingdom is best preserved and advanced by the same means by which it was first founded:' and the Society of Friends to-day stands fast on the foundation on which it was first established through the instrumentality of George Fox, and will so stand, we trust, in its appointed lot among its sister churches, till the end of the days."

RELIGIOUS INTELLIGENCE.

CANON WESTCOTT, the eminent Christian writer and biblical scholar, has secured the Bishopric of Durham, England. He is a very fit successor of Dr. Lightfoot, the last incumbent of this ancient and wealthy see. Canon Brooke Foss Westcott was born in 1829 and was educated at Trinity College, Cambridge, carrying off many honors. In 1870 he became Professor of Divinity in Trinity College. He was a member of the Bible Revision Committee, and is the author of many biblical and other valuable religious works. His recent earnest effort on behalf of Peace has had a very beneficial influence among the clergy and others in England.

THE DAMASCUS MANUSCRIPT.—We take the following paragraphs from the *Independent*, of March 6 and 13:

"As we have published the remarkable story about the discovery of an uncial Greek Manuscript of the Bible at Damascus, we may as well publish its contradiction. Professor Neubauer, of Oxford, publishes in the London *Times* a letter received by him from the Syrian Archbishop of Damascus, dated Damascus, January 25th, in which he says that no such discovery has been made in Damascus. The library referred to as containing the manuscript is the famous public library founded by Midhat Pasha, which contains two thousand more or less valuable Arabic manuscripts collected from all the mosques in Damascus. In this library there is no such manuscript resembling the Codex Sinaiticus. A dozen or so of these have covers made out of parchment folios taken from books written in Greek, Latin or Syriac. The Greek pages, as well as the Latin, are liturgical; and far from being written in uncial characters, they are all, says the Archbishop, in the writing of the Middle Ages. Not one of them belongs to the Bible proper. The Archbishop has carefully examined them all more than once, and is positive of the fact. Professor Sanday, of Oxford, has similar information. There have been rumors for a good while of another great discovery by Bryennios, but what it is, if there be any, nobody knows. Prof. J. Rendel Harris, of Haverford College, writes us as a result of his own late examination in Damascus, that there is no such wonderful manuscript there. The Archbishop is wrong, however, in saying that there is no uncial fragment there. One of the covers in the library does contain four pages of uncial Scripture from a lectionary which was seen and copied by Professor Harris. It contains part of the story of Elijah and the last half of the sixty-third chapter of Isaiah."

"Last week we published evidence to show that the reported discovery of an uncial manuscript of the Bible of the age of the Sinaitic and Vatican manuscript was somehow a great mistake. Having ourselves first allowed the matter to be reported in our columns on the authority of a letter to *The Athenaeum*, from which

was taken an extract of a communication addressed to the Athens *Soter* by one Papadopoulos, who claimed to have discovered the manuscript, we feel it a special duty to publish the evidence which discredits the discovery. We think we can take it for granted that this Papadopoulos is nothing better than a fraud of the Simonides order. We learn that he duped archeologists with false reports of discoveries in the city of Famagousta. He brought Richter from Nicosia to see an ancient ring and a head of a goddess which he had in his possession, and lo! when he came the things were not. *Exeat.*"

IT IS SAID that there are more than 1000 pupils in a single rapidly growing Sunday-school in Okayama, Japan.

A LADY in Finland, who cannot keep the Gospel light to herself, visits the prisons, stays three weeks in each, occupying a cell and seeking to gain access to the prisoners.

UNDER the name of the Free South African Mission, a number of missionaries from Norway are about to begin work among the Zulus in Natal. Two of them have been trained at Northfield under Mr. Moody. They are not connected with any society, and have neither salaries nor any fund to depend upon.—*Friend of Missions.*

MORE THAN 300 students in nine universities in Germany have enrolled themselves as members of a special school for training missionaries to the Jews. At the head of the movement was Professor Franz Delitzsch, of Leipzig, a convert from Judaism, whose New Testament in Hebrew is being largely circulated among those of his race in the East.

AFRICA.—R. B. Richardson, born and educated in Liberia, and a member of the Baptist Church, says, "The Baptist Church in Liberia shows that it brought with it from America the spirit of self-reliance, self-direction, and self-support. It is the only self-supporting religious body in the country, having generally the largest and best church edifices—numbering 31, with 24 ordained ministers, and a membership of 3000. We have begun an independent missionary work in the interior, planted among the aborigines. It was dedicated May 15th, 1887. With this mission is connected an educational work—literary and industrial. We have a seminary (Ricks Institute) intended to train Negro youth to be missionary agents, guides, counselors, and rulers for their people; to be also farmers, mechanics, and industrial workers in the country."

THE POPE'S recent Encyclical letter concerning the chief duties of Christian citizens, is a long and very important document. The Pope holds that it is a sin to disobey God for the sake of pleasing men; that it is wrong to break the law of Jesus Christ in order to obey the Magistrate. He defines law as simply the order of right reason proceeding from lawful

authority for the common good; and asserts that there is no true and lawful authority except that which comes from God who alone has power to give man authority over his fellow-man. He goes on to urge that if there is a conflict between the laws of the State and the law of God; if the law of the State inflicts injury upon the Church or sets at naught "the authority of Jesus Christ which is vested in the Supreme Pontiff, then it becomes a duty to resist those laws and a sin to render obedience to them." As to the law of God he asserts that God has intrusted the interpretation and guardianship of that law to the Church; that the highest teacher in the Church is the Roman Pontiff, and that therefore it follows that all should be "perfectly submissive to the Church and the Roman Pontiff as to God." The Pontiff has power authoritatively to judge of the meaning of Scripture, what doctrines are in harmony with it; what at variance, to declare what is virtuous and what is sinful; what is to be done and what not done in the work of salvation. As the Church is the mistress of nations, and the Pope is supreme teacher of the Church, it is the duty of all races to submit both to full and ecclesiastical power. The Church, he urges, must concern herself about the laws formulated by States, and cannot give either patronage or favor to those in the State who refuse to accept her rights.—*Independent.*

THE UNFAILING HAND.—A traveler following his guide amid the awful Alpine heights, reached a place where the path was narrowed by a jutting rock on one side, and a terrible precipice on the other. The guide, holding on to the rock with one hand, extended his other hand over the precipice for the traveler to step upon, and pass around the jutting rock. He hesitated, but the guide said, "*That hand never lost a man.*" He stepped upon the hand and passed on safely.

The child of God who takes the Savior as his guide in this world of darkness and danger, has the help of an unfailing Hand. Who that has ever trusted Him has been disappointed? He stretches out his hand for our help and deliverance. He holds us by his right hand in the midst of dangers. And He has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." "*That hand never lost a man;*" blessed are they who can lie safely within its hollow, protected by its almighty grasp.—*The (Boston) Christian.*

THERE is great danger of much disease, in getting up duties in the place of Christ, and looking to them for peace and comfort instead of to Him.

—*Alexander Jaffray.*

SOCIETY INTELLIGENCE.

WILLIAM AND SUSAN T. THOMPSON, when last heard from, were about leaving Syria for Constantinople and Athens. They expect to revisit England in order to attend London Yearly Meeting, and to return to this country in time for New England Yearly Meeting.

HENRY S. AND MARY ANNA NEWMAN have been spending some days at Washington, D. C. Third mo. 27th, H. S. Newman, with a large contingent of colored Teachers from the Conference on the Education of the Colored People, had an interview with President Harrison, on behalf of the spread of education among the great colored populations of the United States. The President shook hands with them all, and told them that he cordially approved of their aim, and strongly felt the necessity of education to prepare the people intelligently to perform their part as good citizens. An address on India was delivered by Henry S. Newman to the colored students of Howard University.

H. S. and M. A. Newman, after a visit to Baltimore, will probably reach Philadelphia Fourth mo. 15th. After attending Philadelphia Yearly Meeting, they expect to leave this country in the Etruria, which sails from New York Fourth mo. 26th.

THE GREAT FIRE which recently occurred at Tokio, Japan, came near to Friends' Mission House, but providentially spared it. Had the wind changed, probably it, with many other buildings, would have been destroyed.

Cable news has been received of the arrival at Yokohama, Third mo. 26th, of the Pacific steamer in which Wistar and Mary Morris and Mary M. Haines sailed for Japan. Captain Pratt, of Carlisle Indian School, and his wife, accompanied them on this voyage.

ELLWOOD WEESNER, of Friends' Alaska Mission, after a visit to Washington, D. C., came to Philadelphia Fourth mo. 5th, and attended Chester Meeting Fourth mo. 6th. He is desirous of interesting Friends in the Eastern States in the future means of support of the important Mission on Douglas Island, Alaska.

JESSE AND EUNICE MEREDITH, of New Garden, N. C., have arrived at Charleston, S. C., whither they have felt called for religious labor. They desire to have sent to them Friends' tracts, temperance leaflets, etc., for distribution. Their present address is 590 King street, Charleston, South Carolina.

A SUMMER COTTAGE RESORT at the Blue Ridge Mission, N. C.

The well-known school at this place, articles regarding which have appeared from time to time in these columns, will close its session on the 25th of this month. The Cottage Home, which is plainly but comfortably furnished, under the care of Julia Kirkman, matron of the

school, and which will accommodate six boarders, will be open on and after the 15th of Fifth mo. until the Ninth month. The object of the committee in this notice is twofold:

1st. To offer to some of the Lord's dear workers who are wanting a complete change from the routine of life, and who wish to avoid the objectionable features of a public resort, a comfortable resting place at a moderate expense amid fine mountain scenery.

2d. To afford to such workers the opportunity for home visitation, tract-readings, religious meetings at the school buildings, and other work; in short, keeping up the missionary interest which would otherwise lapse until the re-opening of the school.

This mission is located at the foot of the Blue Ridge mountains in Patrick Co., Va., eleven miles north of Mt. Airy, N. C., which is a railroad terminus. There is a fine white sulphur spring six miles off, and the surrounding scenery is magnificent. Neatness and cleanliness are marked features of the home. For particulars, apply to David E. Sampson, Superintendent of the Mission, East Bend, Yadkin county, N. C.

WESTERN YEARLY MEETING Representatives held a meeting recently, of which its clerk, Amos Doan, has reported as follows:

"The special object of the meeting was to petition Congress to reject the recommendation of the Senate Naval Committee and other measures which propose a large expenditure for the navy and so-called coast defenses."

LOWELL, KAN.—Two and a half miles south of Spring River Monthly Meeting-house is the little village of Lowell. It is about five miles from the southeast corner of the State of Kansas. There is no church building here, and for several years there has been no regular church service. A union Sabbath-school has been held in the school-house, in which a few Friends living here have taken an interest.

Achsa Kenyon began holding meetings here Third mo. 2d, having public meetings in the school-house in the evening, and working quietly from house to house during the day. On Fifth-day evening Jeremiah Hubbard joined her in the work, which was continued until Second-day evening, Third mo. 10th. An old store-room was fitted up where three afternoon meetings were held.

Eighteen persons professed conversion, a number were renewed, and there were nine applications for membership with Friends, while four others will join by letter to help on the work. A young people's prayer-meeting is to be held weekly, and Friends are making arrangements to hold meetings here on the second and fourth Lord's days in each month, at 11 o'clock.—*Sarah H. Morgan, in Christian Worker.*

MT. VERNON, S. D., Third Month

17th, 1890.—The undersigned have held a series of meetings near Sioux Falls, S. D., where a large Methodist class has flourished since the settling of the country—but of late a number have been brought to see greater spirituality and enjoy more liberty in the service of God. They have accepted the Gospel teaching of Friends on ordinances, peace, oaths and holiness, almost exclusively by the teaching of the Spirit, not knowing Friends until very recently. There is much interest manifest and the outlook is good for a large Friends' meeting. There were some conversions and some entered into the enjoyment of a holy life. Fifteen gave their names to become members of Friends; among them are some very devout Christians; others will soon apply for membership. A temporary organization has been effected. We find great opening everywhere to work in the cause of peace.—*John F. and Alice Hanson, in Christian Worker.*

A DIVISION of Indiana Yearly Meeting has been requested by three of its Quarterly Meetings. Another proposition is, to hold the sessions of the Yearly Meeting alternately at different places: as Marion and Wilmington, Ohio, in turn with Richmond, Indiana. There is possible advantage in this last arrangement, in so far as it would allow members residing at a distance from Richmond to attend some of the annual sessions at much less inconvenience, without necessitating the formation of a new Yearly Meeting.

THREE MONTHLY MEETINGS without any recorded minister, are reported in one Quarter of the Yearly Meeting in Ohio which is affiliated with the separated "Smaller Bodies."

THE IMMIGRATION to this country during the year just closed is likely to prove about 100,000 smaller than it was during 1888, when it was a little more than half a million. There has been a pretty steady decline since 1882, when the tide reached its highest point, bringing into the country in that year about 720,000 aliens. Germany continues to send the largest number coming from any single country, nearly 100,000. England, Scotland, Ireland, and Wales combined send about 140,000. From Norway and Sweden the tide is still strong, as it has been for many years, about 45,000 coming this year. The totals for 1889 will complete the record for seventy years, during which accurate statistics have been compiled. These will show that the United States has received from foreign countries since 1820 an aggregate of about 15,000,000 of people, of whom Great Britain has sent about 6,000,000, Germany about 4,500,000, Norway and Sweden about 800,000, and France about 350,000. Ireland alone has sent nearly 3,500,000.

—*Nation.*

ABUNDANCE seldom lessens our wants.

A WORK OF FAITH IN THE NINETEENTH CENTURY.*

George Muller, of Bristol, England, was born in Prussia, Sept. 27th, 1805. He was educated for the ministry, but had no desire for the service, and became idle and dissipated. At the age of sixteen, he, under false pretences, obtained leave of absence from his tutor, and set off on a pleasure excursion with one of his friends, living at great expense while his money lasted. Returning towards home he left his accounts unsettled and was arrested and imprisoned.

After his father paid his debts, his conduct improved, but he was surrounded by unconverted persons, and never heard the Gospel preached. He had three hundred books, but no Bible.

In 1825, one of his friends at the University told him of a little meeting, held at a house, where a Bible was read, hymns sung, and prayer offered. It now seemed to him that he had found something for which he had been looking a long time. He entered the house unconverted and miserable; he left it a rejoicing Christian.

Sixty four years have passed since that memorable evening, but during that time, through Divine Grace, he has been enabled to prove by his walk with God, that "Wisdom's ways are ways of pleasantness, and all her paths are peace."

He started at once upon a new life; and continually sought opportunities of winning souls to Christ. Every month he circulated about 300 Missionary papers, and gave away many tracts. In his twenty-first year he commenced preaching, having written out a sermon which he committed to memory. This did not satisfy him, however, and he felt he must speak in a plain simple manner, without notes.

He became pastor of a church, and received a small salary, but soon decided to accept voluntary contributions.

In 1834 he founded "The Scriptural Knowledge Institution," his object being to assist schools, taught by Christian teachers, to circulate the Holy Scriptures, and to aid Missionaries. Finding that the great need among Christians was an increase of faith, George Muller believed that the support of orphans by waiting upon God and bringing their wants to Him, without asking aid of man, would prove that he does provide for the necessities of His children who trust in Him.

In accordance with this, the first gift, in answer to prayer, was a shilling from a poor Missionary. Other donations came in, and he rented a house and prepared it for thirty orphans and two helpers.

From this small beginning the Lord has so abundantly blessed the work that five Orphan Houses have been erected in Bristol, England, and 7,923 destitute children have been cared for.

Patiently waiting upon God, George

*From "the Life and Labors of George Muller."

Muller received in answer to prayer, the sum of \$5,499.681.75, all his necessities and those of persons under his care having been supplied.

Since 1875 he and his wife have spent much of the time on Missionary tours in different parts of the world, having travelled 200,000 miles.

For Friends' Review.

DIES IRAE, DIES ILLA.

A PARAPHRASE.

Dreadful day of wrath's awaking,
Swift destruction overtaking
All we see in which we trust;

Long foretold, but now impending,
When the mighty Judge, descending,
Comes to render judgment just.

Not a soul is out of hearing,
Nor can one escape appearing
At the trumpet's stern command;

Death is dumb, and Nature trembling,
When, all hopeless of dissembling,
Quick and dead before Him stand.

Every secret thought we cherished,
Deeds we fondly hoped had perished,
Openly proclaimed our own;

For the solemn Judge is sitting,
Nothing in the past omitting,
Till each hidden thing is known.

Woe is me! With none defending,
How escape from doom impending,
When the just are sorely tried?

Thou, dread Judge, behold me lo el
Unto Thee I turn, Thee only,
In Thyself from Thee to hide.

Jesus, think for whom in anguish
Thou upon the cross didst languish,
Choose such grief, nor count the cost;

Was it not for me Thy dying
Woe and weariness and sighing?
Can such weight of love be lost?

Thou, who readest all hearts truly,
Search my spirit, cleanse me thoroughly,
Slaying self, and saving me;

Vile, without excuse, I know it;
Thou hast grace, oh Lord, bestow it;
Hear me, for I cry to Thee.

Must I still despairing fear Thee,
Who didst draw the vilest near Thee,
Didst the dying thief forgive?

I, their equal in transgressing,
Would their equal be in blessing,
I would see Thy face and live.

Others blindly may refuse Thee,
Through Thy helpless ones abuse Thee,
On Thy left hand choose to be;

But may I, Thy image bearing,
Loss or service with Thee sharing,
Suffer now, and reign with Thee.

Who am I who thus beseech Thee?
Lost, how should my groanings reach Thee?
Didst Thou not invite my prayer?

On that day of woe and wailing,
Terrors dread, and fears assailing,
Hopelessness, all helpers failing,

Bid me hope, since Thou art there.
RICHARD HENRY THOMAS.

Second mo., 1890.

The Friends' Review.

PHILADELPHIA, FOURTH MO. 10, 1890.

FRIENDS' MISSION WORK AMONG INDIANS.—Nearest of all to us except what may be called home mission work (including with this the labors of Friends in Virginia and North Carolina among their colored neighbors and dependants), is that which is carried on in the Indian Territory amongst the tribes still on reservations. In regard to these Dr. James E. Rhoads writes, Fourth mo. 2 :

"The latest reports from the mission work among the Indians of the Indian Territory are very encouraging. There are now 17 places where meetings are held, and there are four day schools. The average attendance on First-day mornings for Second month was about 630, the largest probably ever known by these meetings. At the Iowa Station, John Mardock's efforts have been blessed, and 14 names have been sent up to Shawnee-town Monthly Meeting for membership.

"Charles W. Goddard and wife have just been added to the corps of workers. After twelve years of waiting and trying, the Mexican Kickapoos have been induced by Elizabeth Test to send nine pupils to her to school. This is a cause for much gratitude. Four places around those mentioned have sent requests for meetings at least once a month. We ought to respond to those appeals. In each case the people offer to aid in building log meeting-houses. If we had \$100 one of these could be started at once. Other places are crying out for religious teaching. Surely we ought not to turn a deaf ear. Our contributions should be increased one quarter next year. The funds of the Associated Executive Committee are now taxed to the utmost."

THE BIBLE AND THE STATE.—Several months since, we quoted with regret* from the Philadelphia *American*, a passage in which occurred the following words, concerning a rigid rule in regard to divorce :

"That is the rule laid down in the New Testament for the conscience of individual Christians and for the Church, but not for the State. Nothing but confusion has attended every attempt to legislate the Gospel into the statute-book."

It is better to be inconsistently right than persistently wrong. We quote therefore with satisfaction from the same paper† the following recent editorial remarks :

"The Supreme Court of Wisconsin has rendered a decision which excludes the English Bible from the public schools of that State. The ground on which this decision is based is an entirely mistaken

**Friends' Review*, current vol. No. 9, p. 24.
†*American*, March 29, 1890, p. 468-9.

conception of the book in itself, and of its educational uses. It is treated as an ecclesiastical book, whose proper place is in the Church or the Sunday-school, and its use as being 'religious' only. The way in which Churches and Sunday-schools have been in the habit of treating the Bible, as though it were a part of their especial possessions, might very well give rise to this misapprehension. But no one who reads the Bible without ecclesiastical prepossessions of this kind will fall into any such narrow estimate of its worth in education. It is no more a Church book than it is a State book, and hard work enough the ecclesiastics have in their attempt to narrow it down into being merely the former. In the case of the Old Testament especially they have got rid of its plain meaning by all kinds of allegorizing; and by assigning entirely unhistorical senses to its own terms. It is a very serious loss to the training of good citizens when such a book is not only remanded to the Sunday-schools but left to such interpretation as those surroundings naturally suggest.

"Apart from its direct uses in teaching the greatest lessons of National and social ethics, in the most effective way, the Bible has an educational value which belongs to no other book, in its effect of elevating the whole tone of thought by bringing it into vital relations to that back-ground of the Infinite and the Eternal, which is implied in the existence and the policy of the State no less than of the Church. That the American State is an institution of a purely secular character, which dispenses with that back-ground, is a very modern notion which has no sanction in the teachings of its greatest statesmen or its own practice. Even Jefferson confessed so much when he spoke of trembling for his country, when, contemplating the institution of Slavery, he remembered that God is just. Modern Secularists have undertaken to set aside the traditions of the Nation in this respect."

This tradition of our nation ought by all means to be maintained and cherished, that at the foundation of all our institutions lie the truths and the moral obligations of Christianity. Interpretations may be sectarian; but the broad Scriptural principles of reverence and of ethics are not so; the Bible is not a sectarian book. It needs to be used as a part of the means of education of our youth, on the highest ground of expediency as well as of right. The smallest amount of recognition of its value and usefulness that ought to be thought of in our public schools, is the reading of a portion of the Scriptures every day at the opening of school. Only a bitter and narrowly sectarian feeling can make it seem to any parent a grievance for his child to be obliged to listen for a few minutes daily to words from the Old or New Testament.

It is much to be regretted that some even of the Protestant religious journals of the country (the *Independent*, for example) take part with the Roman Catholics, the "secularists" and the infidels, in approving the exclusion of the Bible from the public schools. If the State has a right and duty to provide any education for its children, that education ought to be not only intellectually but morally the best; and even agnostics like Huxley, and secularists like Salter, commend the ethics of the Bible as fit to be taught because the best the world has ever known. This is a very low ground to take; but even it alone should be sufficient to decide the question. The Supreme Court of Wisconsin is altogether in the wrong.

THE AFRICAN PROBLEM is the subject of an able discourse by Edward W. Blyden, LL.D., which was delivered at the 73d anniversary of the American Colonization Society, near the beginning of this year. Himself a native of Africa, but favored with exceptional ability, education and experience, Dr. Blyden is, more than most men, entitled to be heard upon his chosen theme.

His leading thought is that there has been a Divine purpose shown in the history of Africa and its peoples. The home of the most ancient of civilizations, long ago fallen into decay, progress has always been limited to a small portion of the Dark Continent. Greek, Roman and Saracen powers have made conquests from time to time, Roman Catholic and Protestant devotees have penetrated toward its central regions; yet, so far, no great empire has succeeded that of Rameses and the Pharaohs; no cities appear in Central Africa like Thebes and Memphis, no modern communities like those of Europe and America, nor even such colonizing developments as those of India and Australia. As the Israelites were trained as a nation for their mission in the world by many years of servitude in Egypt, so, Dr. Blyden believes, the African race has suffered the exportation of millions to America, to be prepared again to populate and regenerate their ancestral continent. *Africa for the Africans*; that is his text. He favors, not at all a compulsory exile of Negroes from America, but a generous encouragement by our Government of emigration by all who desire to go. Liberia is cited in proof of the possibilities of such a colonization. Dr. Blyden believes that "if suitable provision were made for their departure tomorrow hundreds of thousands would

avail themselves of it." Let us, however, hear some of his own words on the general topic :

"It is not surprising that some of those who, after having been engaged in the noble labors of solving the first phase of the problem—in the great anti-slavery war—and are now confronting the second phase, should be unable to receive with patience the suggestion of the third, which is the emigration phase, when the Negro, freed in body and in mind, shall bid farewell to these scenes of his bondage and discipline and betake himself to the land of his fathers, the scene of larger opportunities and loftier achievements. I say it is not surprising that the veterans of the past and the present should be unable to give much enthusiasm to the work of the future. It is not often given to man to labor successfully in the land of Egypt, in the wilderness and across the Jordan. Some of the most effective workers must often, with eyes undimmed and natural force unabated, lie down and die on the borders of full freedom, and if they live, life to them is like a dream. The young must take up the work. To old men the indications of the future are like a dream. Old men are like them that dream. Young men see visions. They catch the spirit of the future and are able to place themselves in accord with it.

"But things are not yet ready for the solution of the third and last phase of the problem. Things are not ready in this country among whites or blacks. The industrial condition of the South is not prepared for it. Things are not yet ready in Africa for a complete exodus. Europe is not yet ready; she still thinks that she can take and utilize Africa for her own purposes. She does not yet understand that Africa is to be for the African or for nobody. Therefore she is taking up with renewed vigor, and confronting again, with determination, the African problem. Englishmen, Germans, Italians, Belgians, are taking up territory and trying to wring from the gray haired mother of civilization the secret of the ages. Nothing has come down from Egypt so grand and impressive as the Sphinxes that look at you with calm and emotionless faces, guarding their secret to-day as they formerly guarded the holy temples. They are a symbol of Africa. She will not be forced. She only can reveal her secret. Her children trained in the house of bondage will show it to the world. Some have already returned and have constructed an independent nation as a beginning of this work on her western borders.

"It is a significant fact that Africa was completely shut up until the time arrived for the emancipation of her children in the Western World. When Jefferson and Washington and Hamilton and Patrick Henry were predicting and urging the freedom of the slave, Mungo Park was beginning that series of explorations by English enterprise which has just ended in the expedition of Stanley. Just about the time that England proclaimed freedom

throughout her colonies, the brothers Lander made the great discovery of the mouth of the Niger; and when Lincoln issued the immortal proclamation, Livingstone was unfolding to the world that wonderful region which Stanley has more fully revealed and which is becoming now the scene of the secular and religious activities of Christendom. The King of the Belgians has expended fortunes recently in opening the Congo and in introducing the appliances of civilization, and by a similar coincidence a bill has been brought forward in the U. S. Senate to assist the emigration of Negroes to the Fatherland just at the time when that philanthropic monarch has despatched an agent to this country to invite the co-operation in his great work of qualified freedmen. This is significant."

ELLWOOD WEESNER, of Friends' Alaska Mission, is now in Philadelphia, prepared to give full information concerning the important work and pressing wants of that Mission. We commend him and his cause to the kind attention and interest of all who recognize the duty of the church to promote the Christianization and civilization of Indians.

THE INTERNATIONAL LESSON.

SECOND QUARTER.

LESSON IV. Fourth month 27, 1890

THE PARABLE OF THE SOWER.

Luke viii. 4-15.

GOLDEN TEXT.—Take heed, therefore, how ye hear.—Luke viii. 18.

Parallel Accounts—Matt. xiii. 1-23; Mark iv. 1-28.

It was near the close of the second year of Christ's ministry that He began to speak in parables, and this parable of the sower was, as is well known, the first one He spoke. His gospel had already been pretty fully and generally proclaimed, and not the Pharisees only, but also the people were much divided in opinion concerning it. The method of teaching by parables was especially calculated to draw these dividing lines more clearly. The parables would attract and fix the attention of the people, always ready to listen to anything like a story—those who cared for nothing more would pass on their way, but those who really wanted to learn would be brought into closer and more personal intercourse with the Saviour. The Parable of the Sower, together with seven others, was spoken by Jesus from a fishing boat to the crowds assembled on the shore of the Sea of Galilee, not far from Capernaum.

4. *And when much people were gathered together.* He had already on this day healed a deaf and dumb demoniac and replied to the insulting scribes from Jerusalem, who accused Him of casting out the devil through Beelzebub. His mother and brethren, too, had come, intending to stop Him in His work. It was after this that He went forth to the seashore and commenced His teaching by parables. *He spake by a parable.* "The

word (meaning to place side by side) denotes a form of instruction in which, by the side of the truth, is placed the image which represents it."—*Godet*.

5. *A sower went out.* The farmers lived in villages for mutual protection, and went out into the fields to sow. So are we to go forth to sow the seed of the Kingdom, not wait for others to come to us, but go to them. We must choose the right time to sow. This will be shown us when we live in harmony with God's will, and are awake to the opportunities that lie around us. The "sower" typifies, first, Christ Himself; second, the Holy Spirit; third, any one who bears the seed of the Kingdom. *His seed.* That is, the seed that was his to sow. Each one of us has some seed given to us. (See note on verse 11). *Some fell by the wayside.* The soil here was in itself the same as any other part of the field, but the fields were not fenced, and paths ran across them, on which men and beasts of burden traveled. This made the ground so hard that the seed only lay on the surface, ready for the fowls of the air.

6. *And some fell on the rock.* This refers to soil about an inch deep covering limestone rock. Seed on such soil springs up sooner than seed sown elsewhere, but the soil is not deep enough for the roots, and the heat produced by the action of the sun on the soil, which could draw no moisture from below, quickly dries up the plant.

7. *And some fell among thorns.* The thorns sprung up on good ground, but their rank growth would choke the wheat. In the spring there would be no appearance that this ground would be thorny. But the thorn seed would be in the ground. Note that the wheat is not killed, but its growth is interfered with, and no perfect fruit is brought forth. Thorns and briars abound in Palestine.

8. *And other fell on good ground.* Not trodden down by passing feet, not rendered worthless by underlying rock, nor marred by briars, but well prepared to receive the seed and to profit by the sunshine and moisture, and so brought forth much fruit. Note that at the time of sowing, the rocky ground, the thorny and the good ground appeared alike, the difference between them was under the surface. *He that hath ears to hear let him hear.* That is, he whose heart is open to receive the inner meaning of this parable, let him consider it, and come to Me for instruction.

9. *And his disciples asked him.* This parable is a representative one. We see by this verse that the parables were not spoken with the object of making the things of the kingdom of God very simple and plain to those who heard them, for even His disciples, who knew most, did not understand them. To us who know the teaching and then go to the parables, they are so plain that we are apt to forget how they must have sounded to those who first heard them. Their object was chiefly to arouse the attention of the hearers to

the fact that there was something they did not understand, something far better and more glorious, that they might be induced to come to the Lord to learn of Him. In Mark iv. 10 we find that it was not the disciples only who asked Him, but "they that were about Him with the twelve," showing how ready He was to explain to all who "had ears to hear."

10. *Unto you it is given.* By "you" He means, as we have seen, those who were sufficiently anxious to learn to come to Him to be taught to know *the mysteries*, etc.; that is, they were to be let into "the secret purposes relative to the kingdom of God."—*Thayer*. They were not to remain mysteries, but to be unveiled. So it is still, if we will but be initiated into the secret; that is, come to Christ for salvation, and walk according to His spirit we shall know His secrets. Ps. xxv. 14; I Cor. xv. 51; Eph. iii. 2, 9; Gen. xviii. 17; John xvi. 13; John vii. 17; I Cor. ii. 9, 10. *But to others in parables.* In Mark we read "them that are without;" that is, those who will not enter into the inner circle of Christ's friends. *That seeing they might not see.* In Matt. xiii. 10 our Lord puts the fault of not understanding upon the people themselves, saying, "Their eyes they have closed." This is the true interpretation of the passage beginning, "Make the heart of this people fat" (Isa. vi. 9), for this is the natural result of neglecting the word of the Lord. In II Cor. iv. 4 Paul says it is the god of this world who does this, but it is only in the minds of them that believe not. The final responsibility rests with the individual who closes his eyes to the truth.

11. *The seed is the word of God.* The seed is anything that comes from God to us as a message, however it reaches us. Therefore, Christ, the great sower, is Himself the Word of God, the great seed, being Himself the message and the fulfiller of the message. No seed is so fruitful in the heart as is He Himself. A passage of the Scriptures may be the seed, some remark of a friend, an event, anything may become as a seed sown in our hearts if it be a message from God to us. When we would seek to sow seed in the hearts of others, let us remember we can get the right seed for that heart most certainly by seeking guidance of the Lord in the matter. What God gives us to say to another becomes, in proportion as we are faithful and obedient, the Word of God to that soul. But in a true sense, also, every act of our lives, our words, &c., are really good seed or bad seed for others, and every thought that we harbor, is good or bad seed to ourselves.

12. *Those by the wayside.* These are persons pre-occupied with other things, or persons who have allowed the truth to fall upon unheeding ears so long that they have become hardened to it. It is an acquired condition, for no man is hardened by nature. He becomes so by the means just mentioned, and by repeated yielding to sin in thought, word, or deed. Seed sowing does little or no good here: The plough is needed first, the deep convic-

tions of the Holy Spirit. Impress upon the children how this condition of hardness is acquired.

13. *They on the rock.* These are they who, like Pliable in Pilgrim's Progress, are enchanted with the prospect of heaven, and accept it with joy, but they do not mean to give up their ease and self-indulgence or to suffer inconvenience for the sake of Christ. They forget that the first object of the work of Christ is not joy, but righteousness, that the peace and joy which they are to have are the fruits of righteousness and unselfish love, that they cannot have true peace and joy without these, at least in some degree. Ps. lxxxv. 10; Rom. xiv. 17; Gal. v. 22. They had the true seed and really grew, but the seed perished, because there was no depth of soil. That is, the rock of their stubborn wills had never been broken, and so long as that is the case, sooner or later the self-will, the self-love will show itself, and this kills the divine life by drying it up. Yet if the rock be broken up it increases the fertility of the soil. So with them, if they be once thoroughly broken, they may bring forth much fruit. Our Lord does not say anything against joy. The joy here referred to is selfish joy. True joy He promised. John xvi. 22-24; xvii. 13.

14. *And they which fell among thorns.* These do not lose all spiritual life, but become fruitless Christians. Thorns are anxieties, cares, pleasures, riches, engagements, anything which turns the soul from trust in and obedience to Christ. They choke the spiritual growth in that heart that gives them the first place. We give anything the first place, a place higher than Christ, when we follow it without regard to His will. This always brings spiritual darkness and disease.

15. *Good ground.* Note the differences between the good ground and other grounds. All heard the word, but the wayside did not receive, because it did not understand it (Matt. xiii. 19); the stony ground received, but did not keep it; the thorny ground received and kept it, but the growth was interfered with; the good ground received it, understood it (Matt. xiii. 23) in an honest and good heart (the only kind who had been prepared to receive it) and allowing nothing to interfere with it brought forth fruit to perfection.

PRACTICAL THOUGHTS.

1. Although there are four kinds of ground mentioned in the parable, and only one good, we must not understand this to mean that the good ground is the rarest. In every good farm, while there may be many kinds of bad ground, the good ground is the largest portion of it.

2. The ground must be prepared for the good seed. That is, we must be ready for the word of the Lord, for the seed is continually sown in the hearts of all, good and bad. If any would know more of the Lord and of His will, let them put into practice all they know of His will now and take all means in their power to dis-

cover it. Thus will their ground be prepared.

3. Let us be careful to root out the thorns. That is, seek to make the love of Christ the first rule in our lives.

4. We are to bring forth fruit with *patience*. The life of the Christian is to be a continuous one, we are not to be weary in well doing.

5. As we are faithful, the Lord will give the rain, the dew and the sunshine as we need it, that is He will supply our needs according to His riches in grace by Christ Jesus.

NON-MILITARY HISTORIES.

The Prime Minister of Great Britain, Lord Salisbury, has, on various occasions, uttered expressions of a gratifying nature, from a pacific point of view, as, for example, when he spoke of the value of large maps as aids in counteracting timid fears and International jealousy, and especially so in reference to the frontiers of Russia in Central Asia, which are much more distant from the borders of British India than many ignorant alarmists suppose them to be.

Recently, the Premier, in addressing a meeting of Electricians, threw out the suggestive idea that History might, with much more advantage than hitherto, be written, not so exclusively from a mere military or dynastic point of view, but rather in its special relation to great revolutionizing discoveries of science, industry, and economy. Thus, instead of indicating successive ages by the names of the principal wars, or battles, which marked them, it would be far more interesting and instructive to regard them as being the ages, respectively, of the Schoolmen, the great Church Architects, the Printing-Press, Steam, Gas, Photography, Electricity, and such like discoveries, which have already so powerfully modified the lives and interests of nations.

Although this idea is by no means new to the friends of Peace, yet it is one which people in general are by no means adequately familiarized with. And hence it is of importance that it should have obtained the benefit and publicity necessarily attending a speech from the Prime Minister of this country.

It is satisfactory to note that such a wider and more liberal understanding of the real character of History has already, during the present century, made considerable progress; and further, that it has been carried out into practical observance by some popular and influential writers.

A generation or more ago, that intelligent author and publisher, Mr. Charles Knight, in his interesting and comprehensive "History of England," gave a prominence very unusual, if not indeed unprecedented at that period, to the subjects of national Industry, Art Literature, Architecture, Philanthropy, and Social Life. The continuation of that work, under the title of the "History of the Thirty Years' Peace," by Harriet Martineau, was mark-

ed, in still greater degree, by its share of attention to pacific and social, as distinguished from mere military or naval topics. The great French Statesman, M. Guizot, in his "History of Civilization in Europe," set a similar good example to other writers.

At a more recent date, Mr. J. R. Green has imparted to English History a greatly increased interest and influence, from the special prominence which he has given to the social and pacific departments of the national development. On a smaller scale, an attempt, by no means unsuccessful, has been made by Mr. Josiah W. Leeds, of Pennsylvania, to present the "History of the United States" under similar aspects. And gradually the popular taste is thus being usefully advocated in this direction. An increasing number of readers now turn with disgust from the old class of histories, which dealt so exclusively with the achievements of the soldier, or the dynastic or political adventurer. This sort of literature tends gradually to become associated, in the minds of intelligent persons, with the category of publications kindred with the low sporting papers and pot-house journals, which contain extended and gushing reports of brutal fisticuffs, cowardly prize-fights, dog fights, and badger-baitings, described with all the appropriate slang and vulgarity befitting such matters.

The "glory and gory" histories of former annalists are becoming the subjects of more intelligent estimate, also, in proportion as popular education is extending and the public taste is becoming elevated.

There is, however, one modern influence which still needs great reform in this direction, and that is the Newspaper Press. Some Editors and Proprietors of public journals are men of humanity and disinterested pacific patriotism, but others are actuated by grosser and sordid motives, and in order to increase the circulation of their papers, at any cost to their country and to its best interests, they do not hesitate, whenever occasion offers, to pander to the lowest passions and to stir up bitter international jealousies, which would be altogether contemptible, if they were not so perilously fraught with the gravest mischief and disaster.

Some progress has, however, been made, and encouraging successes attained, even in this form of contemporary history. But very much remains to be yet striven for and accomplished, before popular journalism will have become more generally creditable to the national character, or more satisfactory to enlightened Christian patriotism.—*London Peace Society Circular.*

KIND hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife.

From the S. S. Times.

WORKING GIRLS' SOCIETIES.

BY GRACE H. DODGE.

This is woman's age, and that of co-operative effort. In all classes of life, women are rising, and are securing, by means of co-operation, opportunities for advancement and social intercourse never before dreamed of. Organized charity work, missions,—both home and foreign,—philanthropic efforts for the advancement of other women, literary and social aims, form the nucleus of thought for the development of societies, associations, and clubs of women, ranging in numbers from the 300,000 in the National Woman's Christian Temperance Union, or the 150,000 King's Daughters, to the small committee of five or six who, united, are trying to help their town or church in some special way. Women's branches, or locals, are formed among the masonic lodges, the Knights of Labor, and the special national societies, such as the St. George's Society, St. Andrew's, etc.

The busy girl workers in shop or factory are not behind in their efforts toward greater growth and opportunities. They have also organized and co-operated to bring themselves advantages that have done much to make their lives nobler and stronger.

Six years ago, a silk-worker came to a friend to consult with her about how her fellow-workers and friends could combine to command certain evening advantages. A little meeting was afterward called at her house, on Tenth Avenue, New York, and it was followed by other home gatherings. In six weeks, sixty had pledged to inaugurate and support the first Working Girls' Society, or club, in New York. Rooms were taken, and the membership and interest increased until 150 were enrolled; and soon the society numbered 250, and others had sprung up in different sections of the city.

From the first, co-operation, equal rights, and aim toward self-support, were the key-notes, together with the thought that the societies gave opportunity for preparation for the probable wifely and motherhood that would come to the members. Young women friends who had had in a greater degree the advantages of culture, training, and leisure, shared in the interests and development of the work, and enabled their sister members to reach results which alone they could not have accomplished. Their influence secured capital for the starting and the expenses of the first months; and, as the years went on, they still further co-operated in the organizing of summer vacation houses, concerts, lectures, etc. They also felt themselves to be busy workers, and realized that the girl or woman placed beyond the need of laboring for daily bread had only received her wages in advance, and so was under greater obligations to work for the good

of her less favored sisters. The very name of the societies developed in all the members thoughts of the honorableness of work, and that every person who desires to live a true, earnest life must be a worker either for self-support or for the advancement of others.

As the societies grew in years, the lesson was more and more fully learned, that a woman could become expert in the two departments of labor; and hundreds of noble members in the different societies are showing that they can support themselves and other members of their families, and, in addition, can do more than many others to help make the world better and purer. Those of us who have been honored by being their fellow laborers, feel humiliated and overcome with a sense of our unworthiness to be friends or companions of the brave, true, factory or shop workers, who, during working hours and after them, are doing so much to strengthen their sister workers.

The objects of the Working Girls' Societies are as follows: 1. To furnish pleasant rooms, where members can pass the evening. 2. To organize such classes for mutual enjoyment and improvement as the members may desire. 3. To collect a circulating library, for the use of members. 4. To develop co-operative measures which shall be for the benefit of members. These objects are carried out by means of pleasant rooms, centrally located, which are open nightly for classes, reading, sewing, and social intercourse.

Practical talks are carried on weekly, and, as a member expresses it, "The practical talk is a talk that will be of some real help, one that is going to leave an impression, and have some good results. A talk of this kind gives many ideas, and stimulates our thinking powers." Another uses these few words to describe her thought of them: "Energy, culture, hope, pleasure, and renewal of interest in each other." The question is often asked, "Is there any religious influence in the clubs?" The answer can unhesitatingly be given: "Yes; a true Christ-like spirit pervades the work, and constantly members are led to higher life. In certain societies, Bible classes are held, and the business meetings of many are opened with the Lord's Prayer." . . .

Information will be furnished about these societies by Miss Virginia Potter, 262 Madison Avenue, New York City.

UNLESS we so live in this world as to feel the presence of Him, without whom we would be eternally miserable, we shall as certainly be miserable here on earth also, as the mountains will remain frozen, when once they are so, till thawed by the rays of the sun.
—*Job Scott.*

If thou wouldst conquer thy weakness, thou must never gratify it.

—*Wm. Penn.*

LITTLE PHEASANT.

(Concluded from page 571.)

Little Pheasant, silent, moody, sullen, knew that his day had passed. It was of no use to contend. Then, when the sun had gone down, and the fire outside of the wigwam burned low, the old chief remembered that he had once had a glimpse of kind eyes. He had heard of a school, a hundred miles or so down the river, at the Yankton Agency. There was no chance in life for himself. But for the boys of his tribe! A gleam almost like hope warmed his broken heart.

"I will send my boys," said Little Pheasant.

So several of the Brulé lads came one day to school, to be taught the new ways, to be civilized.

The weeks were dull to the old man left behind. He yearned after his children, and a sharp-toothed suspicion gnawed at his heart. What if, after all, those white men were not doing the fair thing by his boys? Who could say? What were a parcel of Brulé boys to the lordly masters? A spark of the old flame burned hot. Little Pheasant would go and see for himself. It was a long journey, but he would go.

There was a service in the log chapel the day Little Pheasant reached the agency. He knew nothing about chapels, but here he might find his boys.

At the door, tall, stately, grand, just as he had seen her before, stood Christian Civilization. Little Pheasant recognized her. He almost thought that her brows were unbent, and that a smile was in her eyes. She did not prevent as he slunk past her, and he found himself inside the chapel.

He would see, oh, he would see for himself how these new people managed. And if his boys were abused, might the spirits of his fathers, might the Great Spirit himself come to his aid. There should be vengeance against these Christians, these usurpers.

But as he sat there the quietness of the place soothed the old man. He grew calmer, till suddenly there stole on his ear—what was it? Little Pheasant had heard the winds rushing through the forest at night. This distant sound reminded him of that.

Waters hurrying over stones; the call of an eagle, far, far away; the lower notes of the robins ("Opechee"), the twitter of the bluebirds, the hum of insects on a still summer afternoon after a rain, when the sun was hot and the earth sent out a smell of sweet grasses—Little Pheasant was dimly conscious of all these.

The sound was growing louder, coming nearer.

The chapel doors were thrown open, and men and boys, in a long procession, were coming in. They were singing. Little Pheasant had never heard music like that. He did not understand it. It was enchanting, perplexing. It woke strange longings in him. It troubled and quieted him. It made his blood flow

quickly. The recollection of why he had come seized him. He stood upright, and stretched his neck forward.

There—there—there, in the midst of the other boys, were his own. Side by side with a white lad walked Little Pheasant's son.

The procession was going up the long aisle to the further end of the church.

Gathering his blanket about him, the old man half crept, half crawled stealthily after them. He crouched upon the top step, his mouth and eyes wide open. And did they turn him away? No, no, a thousand times no! All through the singing he sat there, his face stained with paint, his moccasins worn with travel, his blanket hugged round him.

Little could he understand. But his sharp eyes took in more and more, and he became sure and surer that his boys, the Brulé boys, far from being oppressed and ill-treated, were cared for exactly as if their red faces were fair, and as if their straight black locks were sunny, like those of their comrades. There was indeed a "good time coming" for the new generation. For all her sternness, for all the injustice so often done in her name, Christian Civilization meant well by the Indian.

Comforted, the broken-down old chief shut his tired eyes and fell into a peaceful sleep right there in the face of the whole congregation. The boys were ready to laugh. But their large-hearted friend who trained them and taught them was far more ready to weep for very tenderness.—*Mary Densel, in Harper's Young People.*

THE CHURCHES AND WAR.—The *Echo* remarks: "The anti-war movement, recently started by Canon Westcott and other representative divines of various churches, has already had the effect of leading several religious bodies to pass resolutions in favor of International Arbitration. This is all very well, as far as it goes; but such resolutions, when once passed, are soon forgotten. In the crisis of the American Civil War, James Russell Lowell wrote that what the North wanted was men who believed as hard in freedom as Jeff Davis did in slavery. We want men now who believe as hard in a policy of peace as our alarmists believe in big guns. I was supping the other night with one of the men who has associated himself with Canon Westcott's movement, and he said, 'We could have an Arbitration Treaty with the United States, to begin with, in twelve months, if the churches only made up their minds to insist upon it.' That is strictly true. Why do not the whole bench of Bishops take up the matter? I saw a private letter, by one of them, a few days ago, expressing the warmest approval of the principle of arbitration; but what is wanted is overt action. Cannot Canon Westcott move the Episcopal bench to concerted action?"

REVENGE dwells in little minds.

RURAL.

CROSS FERTILIZED CORN.—I have before me five ears of Maize, or Corn, four of which are the Flint variety, called White Smut. The other ear is the Sweet Corn, Early Minnesota. Two of the former were cross-fertilized with the latter variety. The other three were self-fertilized, or self-pollinated.

My object in giving you the following account is to show your numerous readers the fallacy of the popular idea that cross-fertilization of Corn is apparent the same season it is effected. I planted part of a row of the Flint Corn mentioned entirely surrounding it with rows of the Sweet Corn. Before the tassels of the former had completely emerged from the top of the stalks, certainly before they had shed any pollen, I pulled them out as fast as they appeared, in order to prevent self-pollination. My next step was to take tassels of the Sweet Corn in full bloom and fasten them over the silk on the ears of the Flint variety, although it may not have been necessary to do so as the wind will convey the pollen from one row to another. The result was a good yield of the latter, from which the samples labeled "cross-fertilized" were taken. Not a single kernel of the shrunken Sweet Corn is to be seen in those samples, nor any intermediate appearance, neither was there in the entire crop borne by the decapitated row.

Next year, however, if the sample seed is planted the crop will be as badly mixed as the two varieties can be. Besides the foregoing, I planted a small patch of the Flint Corn beyond an intervening rise of ground, so far distant from the other as to prevent pollination from that source. My object in doing so was to obtain the pure variety grown the same year for comparison with the cross-fertilized product. The two ears before mentioned, labeled self-fertilized, came from this separate lot. There was no other field of Corn within a distance of ten or fifteen acres square, and the nearest was not in the direction of the prevailing wind.

While it is true that unless the pistils (silk) of Corn receive pollen from the tassels no kernel will form on the ears, it is absurd to suppose the minute quantity of pollen which descends through each long, thread like style to the ovules transforms those ovules into seed of its own kind. It makes no external change in the seed. Pollination merely enables the ovule to develop into the seed proper by forming an embryo within it. When the embryo of a cross-fertilized seed grows up out of the ground the cross-bred plant appears, when that plant ripens its seed the cross-bred grain is produced, never before. In order to make the experiment a certain test of the effect of cross-fertilization the varieties used must be distinct and entirely pure, because if once mixed through pollination the crop will continue mixed for generations, even though the apparently pure seed be selected for planting.

I surmise certain learned professors of horticulture who have tried the experiment, have been deceived by such occasional reversions, supposing them to be the immediate results of cross fertilization. How rarely is a crop of corn found entirely without mixture, grown far from any other sort, and a variety kept pure for many generations. Hence, there may be difficulty in obtaining proper subjects for a test.

Years ago I happened to meet a western farmer, who told me he once bought some corn for seed which, after careful scrutiny, appeared to be entirely pure, and planted it on the prairie five miles or more from any other field of corn, yet it bore the worst mixed crop he ever saw in his life. I replied that the raiser of the seed he bought must have grown it along side of some other sort, which cross fertilized it.

During all my experience in the cross-fertilization of varieties of fruits, comprising the apple, pear, cherry, strawberry, grape, currant, raspberry, gooseberry, never yet have I seen any variation in a fruit resulting from cross-fertilization of the flower which produced it; not even in the appearance or formation of seed contained in that fruit, although the number might be proportionate to the congeniality of the pollen applied. I am certain that in all cases of sufficient congeniality of the pollen to form seeds and thus enable the fruit to develop, the latter will be normal in every respect. My experiments extend over a period of thirty years. During that time I have pollenized thousands of the flowers of the black grapes with white and red ones, and *vice versa*. So have I done with like colored varieties of other fruits. Had the color of the fruit been changed thereby, I certainly could not have failed to observe it.

I am aware the eminent naturalist, Charles Darwin, has cited statements ascribing to cross-fertilization of the flower a change in the color, skin and flesh of the fruit developed from it; but hard facts compel me to believe them to be mere fancy sketches of the author. If some of the alleged instances of change did occur, they were either characteristic of the variety, or bud variations, termed sports, not due to the cause assigned. The subjects of Darwin's own experiments in cross-fertilization were annual flowering plants instead of fruits, hence he did not discover the fallacy of the statements he has quoted.—*Jacob Moore, in Vick's Magazine.*

A TREE FROM 6,000 TO 10,000 YEARS OLD.—With an antiquity rivaling, probably exceeding, that of the pyramids of Egypt, and a reputation scarcely inferior, it is remarkable how little notice has been taken of the death of the colossal dragon-tree of Orotava, says the *London Globe*. This gigantic, hoary-headed vegetable veteran died almost suddenly a few years ago, and may be said, like the deacon's old masterpiece, to have gone "to pieces all

at once—all at once and nothing first—just as bubbles do when they burst." After a babyhood of centuries, decades of maturity, and a decadence of ages, it does seem pitiable that the departure of this wonder of the world should have worked little or no comment.

When Alonzo de Lugo, the conqueror of Teneriffe, came to Orotava in 1493 he spared the tree, but, scandalized at the profane mysteries which had taken place in its interior, he converted its hollowness into a chapel for holy mass. Humboldt, in 1790, gives its height as "appearing about fifty or sixty feet, and its circumference near the roots at forty five feet, and the diameter of the trunk at ten feet from the ground is still twelve English feet;" and he computed its age at 10,000 years. The opening was so large that a table was placed in it round which fourteen persons could seat themselves, and a staircase in the interior conducted the visitor up to the height whence the branches sprang.

Slow indeed must have been its growth; for 400 years after the visit of the first navigators Le Dru measured the tree most carefully, proving that during that long period the increase had only been one foot at the base, the other dimensions being practically identical. The old tree, moderately credited with 6,000 years of life, has gone the way of all trees, but most felicitously the Marquisa del Sanzal has planted on its exact site a seedling derived from its most ancient progenitor, and this youngster is now a healthy plant some four feet high, looking—in shape only—exactly like a fine long carrot, lightly stuck in the ground by its taper end, and surmounted by a crown of sword-shaped leaves.—*Brooklyn Eagle.*

A WOMAN not unknown for her Christian public services, a few years since was watching by the bedside of her little son, whose life was ebbing away, and she, slipping down from the sick room, thought she might hastily gather a few flowers to cheer him, and the little man, looking at his mother through the window, caught sight of her at her work of love, and as she mounted the stairs again he called down, thrusting away the hand of death that was clutching his throat, "Mother, come up and show your treasures." And now, after these years, she seems in her quiet hours to hear that voice from those celestial heights where now he walks saying to her in that same clear and joyous voice, "Mother, come up and show your treasures," and she wonders if the boy, after these years of heavenly schooling, will be satisfied with the few things she has culled to show him. Blessed joy, sisters and mothers of our Christian land, if when you are called up, you may show to those dear ones gone before, to Him to whom you owe your Christian womanhood, the treasures you have gathered among these, God's poor.—*E. D. Eaton, in Am. Missionary.*

Correspondence.

DAMASCUS, OHIO, Third mo. 31st, 1890.

Editor Friends' Review:

In the last issue of the *Review*, there is a brief article from George Taber, entitled, "*Suggestive Queries*," which seems to call for a few words of reply. This communication belongs to a class of queries and charges, either made directly or by inference, based upon the assumption that a voter in a party indorses all the utterances in the platform of said party, made and promulgated by the convention which nominates a candidate for whom he votes at a subsequent election.

Let us see to what results such a claim will lead us. It is usually true that political conventions in their platforms reiterate their time-honored doctrines as enunciated in the previous platforms of said party, through all its history, so that the utterances of 25 or 50 years, or even a longer period, may be re-enacted and constitute a part of the platform of last year. Does the man who votes for the nominee of said party thereby endorse all those utterances? Does the man who is loyal to the government of his State or nation, and who recognizes human government as a God-ordained power for the welfare and happiness of the human race, thereby endorse all the utterances in the constitution and laws of said governments? Does the man who is a loyal member of a branch of the Christian church, and who believes that church organizations are a Divinely appointed means of grace, to its membership and to the world, thereby become responsible for all the utterances in the creed of said church? If brother Taber was a citizen of the United States of full age, from 1850 to 1863, during which the Fugitive Slave Law stood upon the statute book of the nation, and by which he laid himself liable to heavy fines and imprisonments if he should give to a fugitive slave (knowing him to be such) a crust of bread or a cup of water; did he, by being a loyal citizen, thereby endorse said Fugitive Slave Law with all its enormities?

If brother Taber is a husband and father and stands at the head of a family, a priest of the household by Divine ordering, is he willing to be held responsible for all the sayings and doings of his household? If so, he has a model family.

Almost innumerable questions of a kindred character will be presented to any reflecting mind as the field of human association is scrutinized. An affirmative answer given to these and similar questions, will make it impossible for a man to be associated with his fellow-men, in any department of human activity and association, without endorsing many things that are wrong, and making it impossible for him to stand approved in his own judgment and conscience; and hence driving him to the alternative of continually condemning himself for the things he does, or ignoring human society and association altogether and shutting himself up in some

mountain fastness, away from the hated usages and influence of society. Or he must institute proceedings to take himself out of the world altogether. I believe these three alternatives will cover the entire ground of the case in hand, all of which are opposed to God's ordering, and hence the answers leading to them are wrong.

The wisdom, no less than the goodness of God, is manifest in creating man with such wants and needs, that association in family, school, church, state, and nation, is absolutely necessary to his well being and usefulness, and then ordaining these institutions, to meet those wants and needs, and definitely stamping them with the Divine approval. These institutions are ordained for men, all of whom are weak, finite and liable to err, and many are openly corrupt and depraved. Many times the latter are largely in the majority, and usually so in large associations. Under these circumstances we may expect to find, and as a matter of fact we do find, a mixture of good and evil, resulting from man's fashioning,—in the exercise of his free agency,—of these Divinely ordained institutions. And such will be human experience while there is evil in the world. It will require, not only the dawn, but the full effulgence of the millennial glory before evil can or will be eradicated from the institutions of human society.

We have to deal with existing institutions as we find them; we must use the material within our reach, and in so doing exercise the abilities that God has given, developed and intensified by the best culture attainable, with an eye single to God's glory and human good. And when we have done this, we have done all that is required of us, and met the requirements of duty both to our fellow men and to God. If we must wait until governments are absolutely pure before we turn a hand to make them better, we shall never act. If we wait until we find a political party, or a church for that matter, which is sufficiently numerous and powerful to administer the affairs of a great state or nation for a single year, without making grave mistakes and committing wrong, we shall wait in vain.

Taking into careful account our entire environment, the best thing we can do is the right thing. Neither God nor man can, or will, hold us responsible for doing what we cannot do. But the best thing we can do under all the circumstances of the case will always be the right thing to do.

Suppose all the good Christian people of this country would put themselves in a party, with such a platform, and such avowed purposes as would include all others, they would be in a hopeless minority, and would be compelled to live under a government fashioned and administered by the reprobate and the wicked; condemning themselves to a life of disabilities, disaster and sorrow, and thwarting the beneficent Providence that gave them an opportunity of doing much good, simply

because unmixed good could not be secured.

By parity of reasoning a man would refuse to build a house for the accommodation and comfort of his family, if he was not able to put in all modern improvements and adornments, and compel his family to live in a tent or squalid hut, until all could be made according to his conception of what a home ought to be, when it was quite certain that his ideal could never be attained. I hope for better wisdom and wiser counsel.

ISRAEL P. HOLE.

A SCRAP FROM A MINISTER'S JOURNAL.

After five days and nights of weary travel in a densely crowded excursion train, we landed at High Point, North Carolina.

Here we remained nearly three weeks, leaving our children while we attended the Yearly Meeting held at New Garden, where we formed the acquaintance of many very precious Friends. Here I again met my father in the gospel, J. A. Grinnell, who had been such a help to me in my early ministry, and who had removed into Tennessee.

After the Yearly Meeting had closed, in which the dear Lord led me to preach with power and liberty, we began to make preparation for our journey, by wagon behind a span of lazy, old mules; a journey of about seventy-five miles, toward the Blue Ridge.

When I went to settle our board bill for the family, which was some twenty dollars, I found the Lord had gone before me and had some one to pay it.

Our journey up the mountains although very slow, was a very interesting one, especially for the children.

I shall never forget one rainy night when we drove up to an old-fashioned southern house, and called for a night's lodging. The woman came out and peered under the wagon cover and laughed, saying: "Why, it is quite a load of them," and bade us come in. She made us welcome, and did all in her power to make us feel at home, in true southern fashion, while the rain came down in torrents on the old moss-covered roof, and ran down the roads like the water off of ground brick or red paint, so red was the soil.

Soon the shades of evening stole over the slopes of the mountains and gathered round us, and being weary we were soon lost in dreams of friends and home.

Not until the southern songsters were making the woods ring with their notes of praise, did we waken to find ourselves among strangers. However, the beauty of the scenery, the softness of the balmy air, the fragrance of the roses and other flowers which were still blooming around the house, and the strange features of the strong, black men and women about us, claimed our attention until we were ready to pursue our journey onward and upward toward our mountain home.

The mountain scenery being all new to

some of the family, and the southern mountains to us all, we spent a very pleasant day, and about sunset we drove up to a house where there were a great many black people around, as the proprietor had a large tobacco house. Our driver told us to climb out, as we would lodge here for the night.

It looked to us, to be rather a poor place to stop; but we found the people very kind and attentive to our wants. We made ourselves as much at home as possible and enjoyed a good supper, as my wife had seen and reported as to the neatness of the kitchen arrangements.

We have in travelling to enjoy everything as much as possible.

There was no bill to pay, as some one had been before us and arranged our lodging places and paid our bills. It is thus the Lord so often makes a way when there is no way.

By His wonderful love and care over us in our long journey from home He opened the way through the otherwise impossible places, and multiplied our little store of means so that we had about sixteen dollars left when we arrived at our journey's end.

We were now, however, in sight of the Pilot Mountain, and on the third day's journey passed its base and wound our way along a mountainous road, through the tall timber, over hills of rock and across mountain streams, until just as the sun was sinking behind the great Blue Ridge we came in sight of the double log cabin which I had seen six months before so clearly pictured out to me in the vision of the night. I knew the place as soon as we came in sight of it.

Our home, our Southern home among the mountains. My heart often goes up to God in anthems of thanksgiving and praise for the blessings which came to us while in this land of strangers. The spiritual blessings, the temporal benefits of those years of toil, and the physical blessings to some of our family, although they were months of weary toil, and the bearing of burdens and responsibilities which never could have been borne, only as we laid ourselves down in the arms of the Maker of the world and rested in Him.

The trees, the old graveyard and the school-house on the hill were all perfectly natural to me. As the shades of night came on we found ourselves alone with God, nearly fifteen hundred miles from all that was near and dear to us except God and His precious cause in which we were enlisted.

We brought in some old trestles and laid some boards on them and spread a cloth, the best we had, and prepared our evening meal, with no other light in sight of our little log home and no sound to break the silence that settled down among the mountains, except the roaring of the wind in the tops of the tall chestnut trees, which reminds me of the ocean's roar, and the hooting of an owl in the wide-spreading forest and the crying of the "Whip-poor-wills."

Here we sat down with our family around us, under circumstances so differ-

ent from anything we had experienced in our West Branch home, where all our precious pledges were first laid in our arms and when in the town and wide-spreading prairie country, hundreds of lights were in view from our door; and where the whistle of the engine told us of the incoming trains, which passed in a circle from the southeast to northwest near our dwelling, and the constant rumbling of the old mill near by. But we were happy and at home, although sixty-five miles from any railroad and among an ignorant and uncultured people as a whole, though some few very fine families from Virginia lived near.

J. Y. HOOVER.

For Friends' Review.

FAITH.

Ah, this wondrous world of ours!
Know we aught about the powers
That around us lie?
Can we read each separate token
Of the mystery unbroken,
Know to live or die?
Still the stars above us show,
And the mild moons come and go.

What is life or what is being?
Does it lie in hearing, seeing
Things we understand?
Nay, for then were silence ended,
God's great bow of faith unbended,
Useless in our hand;
Stars above unheeded show,
And the mild moons come and go.

Shall we stand on knowledge certain,
Strive to lift the awful curtain
Calvary hath cleft?
Lo the ground beneath us trembles,
And pale death his force assembles,
Night is with us left.
Not for us the sweet stars show
As the mild moons come and go.

Shall we gaze in empty air,
Give ourselves to fell despair
Since our sight is dark?
See we not when night is come
And the world about is dumb,
One by one the spark
Of the silent planets show,
And the mild moons come and go?

What if we don't understand
All the shaping of God's hand,
All His wondrous signs,
When we see His love in all,
From the cradle to the pall?
If our weakness pines,
Yet the stars above us show,
And the mild moons come and go.

C. H. B.

Providence.

A YOUNG man was talking to a pilot on one of our big steamers. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was pilot." "Then," said the young man, "I should think you must know every rock and sandbank on the river." The old man smiled at the youth's simplicity and replied, "Oh, no, I don't; but I know where the deep water is." That is what we want—to know the safe path and keep to it.

—Witness.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—GREAT BRITAIN.—A fog signal prematurely exploded on the night of the 6th inst. at the famous Bell Rock Light-house of the east coast of Scotland. The dome was shattered, and the light was extinguished for the first time since the light-house was built in 1881. Soon after, a passing steamer had a narrow escape from being wrecked on the reef owing to the darkness.

The London *Times'* despatch from Shanghai says that a treaty, opening the city and district of Chung-Khing, has been signed by the British Minister at Peking. This will largely conduce to the development of British trade.

Emin Pacha's enlistment under the German flag and his return to the country from which he was lately rescued by Henry Stanley is thought in England to be an act of ingratitude. It is stated that Emin Pacha has advised the conclusion of a treaty of peace with Borana Heri, in order that his assistance may be secured in the advance of the Germans. The exact scope of the expedition will not be known until the bill of supplies is before the Reichstag.

FRANCE.—In order to enforce her prohibition against the landing of arms in Dahomey, France will establish a blockade along seventy-five miles of the Dahomian coast.

A despatch from Cannes, states that the illness from which Dom Pedro, the deposed Emperor of Brazil is suffering, has assumed a critical phase.

RUSSIA.—Advices from St. Petersburg reaffirm the reports of the serious condition of affairs in Russia. The scheme for the Russification of Finland is received with extreme disfavor in that country, and it is thought that trouble is sure to follow. It is said that all the higher educational institutions in Russia are to be closed for some months. One hundred and eighty five students have been arrested in St. Petersburg. Fifteen of those arrested in Moscow are to be tried on the charge of being political revolutionists; forty-two have been expelled from the University, of this number thirty seven have been allowed the right to enter other universities; forty-four will be subjected to minor punishments, and the remainder will be released.

The disorders are considered to be a sign of revolutionary plans in connection with the agitation in foreign countries regarding the treatment of political prisoners in Siberia, and the recent letter of Madame Tsherbrikova to the Czar. It is not thought that the movement has the slightest prospect of success. The masses of the people are thoroughly loyal, and the officials, therefore, strongly deprecate any exaggeration of the importance of the students' manifestations.

Sixty-seven students at the Charkoff University have been arrested and eleven expelled. Order has been restored there.

BELGIUM.—It has been decided to make Brussels a seaport by means of a canal capable of admitting ships of a thousand tons. An English syndicate has just accepted a contract for the work.

GERMANY.—It is said that the Emperor will decline to consent to the adoption of any colonial policy antagonistic to England.

The Emperor has issued regulations looking to the suppression of duelling in the army.

The Deutsche Bank is about to issue shares in a new German American Trust Company, to promote and protect investments in American stocks.

ITALY.—One thousand Italian laborers, who recently emigrated to Brazil, are about to leave Rio Janeiro for home, having been unable to obtain employment.

TURKEY.—Russia has notified Turkey that the sum paid on account of the arrears of the war indemnity and the securities given for the payment thereof are not sufficient, and that, therefore, if the new loan which Turkey proposes to raise is subscribed for, she will demand priority for the payment of her claims before the money is devoted to other purposes.

DOMESTIC.—The Pennsylvania Dental College graduated forty-five women since the year 1878. All are making a good living, while some are accumulating riches. Most of these are of German birth, although six are Americans, three having graduated on the first of Third month.

A number of Maine ladies are interesting themselves in a proposal to establish a State Reformatory Institution for women. The Governor has appointed a committee on the subject.

On the morning of the 4th inst. as the fast express on the Wabash road, Mo., was rounding a curve, the rails spread, and five of the six cars constituting the train were thrown from the track and pitched partly down an embankment. The passengers were thrown about, but none were seriously injured.

A revolution has broken out near Iguala, in the State of Guerrero, Mexico, the government of which is unpopular.

Nineteen negroes, the survivors of a large party of refugees which attempted to escape from the overflow down Bayau Falaya on a raft, have arrived in Vicksburg on the steamer Hill City. They report that twelve women and children were drowned when the current dashed their raft against a tree, and they escaped with difficulty.

A despatch from the City of Mexico states that rich opal discoveries have been made in Queretaro.

A landslide occurred on the West Shore railroad, near Johnsville, N. Y., on the evening of the 6th inst. A freight train ran into it, and four train men were injured.

The Commissioner of Indian Affairs has issued a notice, warning all persons that all cattle and other live stock on any Indian lands in the Indian Territory must be moved therefrom by the first of next Tenth mo.

Died.

BRUFF.—First mo. 27th, 1890, at the residence of her son-in-law, Wm. H. Oliphant, West Branch, Iowa, Sarah Bruff, widow of James B. Bruff, Damascus, Ohio, in the 89th year of her age; a member of West Branch Monthly Meeting, Iowa.

She was gathered, we reverently believe, as a shock of corn fully ripe for the heavenly garner.

GANWELL.—Twelfth mo. 11th, 1889, at the residence of her son-in-law, Jason Negus, Springdale, Iowa, Ann C. Ganwell, widow of Moses Ganwell, in the 71st year of her age; a member of West Branch Monthly Meeting, Iowa.

Her family and friends have comforting assurance that she has been taken to rest among the redeemed that have gone before.

WYMAN.—At Rome, N. Y., March 16th, 1890, J. B. Wyman, aged nearly 59 years.

He had been staying at Rome a short time on account of poor health, but he was a life-long member of West Branch Meeting, New York, where his home was. For several years he had lived a Christian life, and took an active interest in church work. He leaves a wife and daughter to mourn his loss; a community to miss his cheerful life; a church to miss his testimony and advice.

DAME.—At Pawtucket, R. I., Third mo. 14, 1890, Elma M. Dame, daughter of the late Jonathan and Hannah Dame, in the 55th year of her age; a member of Rhode Island Monthly Meeting.

Many years of suffering invalidism had been her portion, followed by a few of comparative health, but burdened by cares too great for her strength. She often expressed a longing for the rest which she felt sure awaited her beyond the grave, through the merits of her Saviour. Her sudden release came, after a happy, restful winter with relatives in Lynn, while she was visiting a very dear friend on her way to her home in Newport. She was able to say, "My time has come; but it has been made very easy for me; I do not suffer at all." She then begged her loving friend not to try herself to lift her, and soon sank into unconsciousness, from which her waking was "within the door which shuts out loss and every hurtful thing."

"The farewells always lie behind us,
And the welcomes lie before."

HOPKINS.—On the 20th of Third month, 1890, Hannah R., wife of Dr. Charles E. Hopkins, and daughter of the late Elihu Roberts, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

FOLWELL.—In Philadelphia, at the residence of her brother-in-law, Josiah L. Haines, Twelfth month 29th, 1889, Caroline Bunting Folwell, in her 80th year.

She was a consistent member of Chesterfield Monthly and Particular Meetings, Burlington County, N. J., in which her presence and liberality in the monetary needs thereof will be greatly missed. With her it indeed seemed "more blessed to give than to receive," for her charities were many. Her love of nature and literature was very marked, and the sweet lines penned by her hand will be treasured by her many friends. Her unflinching trust in the mercy and redeeming power of her Saviour leaves the comforting assurance that her end was peace.

THE ANNUAL MEETING OF THE Association of Friends of Philadelphia and its vicinity for the relief of the Colored Freedmen will be held at Twelfth Street Meeting house, Second-day evening, the 21st inst., at 8 o'clock. Friends generally are invited to attend.

WM. H. HAINES, *Secretary.*
Philadelphia, 4th mo. 4th, 1890.

THE TEMPERANCE ASSOCIATION of Friends of Philadelphia Yearly Meeting:—The annual meeting of this Association will be held at Twelfth Street Meeting house on Fourth-day evening, Fourth mo. 23, at 8 o'clock. Friends generally are invited to attend.

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HOME AND FOREIGN MISSIONS.—Lucy E. Guinness, of London, will hold two meetings under the auspices of the Friends' Mission Band of Germantown, on Seventh-Day, the Twelfth of the Fourth Month.

She will speak to young ladies only at three-thirty P. M. at James Whittall's, No. 9 East Penn St., on her work among the factory girls of East London; and in the evening at eight o'clock at John B. Wood's, 147 School Lane, about China.

All are welcome.

WOMEN'S FOREIGN MISSIONARY Association of Friends' of Philadelphia.—Two new tracts have been printed and are for sale, "Alaska" and "The New Wide Awakes." Apply to

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